SOLITARINESSE IMPROVED,

In occasionall

MEDITATIONS

upon several Subjects.

By D. L. ×

LONDON,
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DAILY
Imployment for the *Soule.*

MEDITATION. I.

Vpon the ſight of a IEW.

WHat have *I*, or this *Man*, in *Vs*? that *He* ſhould be *reiected*, *I receiued*. It might ſeeme o have beene as eaſie to

have kept him *In* who was *In*, as to place me *In* who was *Out*. But who dare dislike, what the *high Court* and *Parliament* of Heaven hath pleasd to *enact*. Thou art as good (*O God*) in thy *Iustice* as in thy *mercy*. If his *fall* be my *rising*, the number of thy *Elect* is still certaine. I see it is more necessary to have *Iesus Christ* our *Brother*, then onely *Abraham* to be our *Father*: that covenant of *Circumcision* must be crownd by that of *Faith*. If I have his seat in the Church given to me, who was, and is as yet *excommunicate* for not comming there, Who can or dare accuse the *Lord* of that

that *Court* for unjuſt: I deſire hartily of God to make him my *Pew-fellow*, let him ſee his *error*, and be joynd to the *glorious* Aſſembly of the *Saints*. God excluded none who firſt did not exclude themſelves; *We all* are bound and I doe heartily pray, that all *Iſrael* may come *In*. My perfection and theirs ſhall be *together*, haſten *both* (O Lord,) and make the Children of *Abraham* and *Chriſt* all *one* in the vnity of the ſame *Spirit*, and the ſame *Faith*.

MEDITATION. 2.

Vpon PILATE, *washing his Hands.*

SEe how this *Roman Deputy* seemes to *affect innocence*, He will *appeare* to bee though he will not *be* a sincere *Iudge*, While he washes his *hands*, He pollutes his *heart*. What a vaine folly was it to *dippe* in *water*, to *swimme* in *blood*? What a strange *deluſion* was this? to seeme the *cleaner*, to be the *fowler*. Outward *pretences* may, and are often voyde of *ſincerity*. Many *Roman Phariſees* doe often ſprin-

ſprinkle themſelves in *Holy water*, yet vnder this wallow in the blood of *Princes*, and Gods weaker *members*, and ſo many *Hypocrites* amongſt us under the forme of *ſanctity* commit the deepeſt and deſperateſt *impieties*. The worſt *complexions*, and ſordidſt *natures* are deepliest painted. The groſſer *villanies* have the fairer *excuſe*. That great *Impoſter* when Hee meanes *worſt*, appeares as an *Angell* of Light. We are not to relye upon *appearances*, I deſire not to waſh with him, I had rather have a *cleane* Heart and *foule* Hands, then

cleane Hands and a *foule* Heart. *Præstat esse quam videri.*

MEDITATION. 3.

Vpon the sight of a Toade.

VVHich of us *two* are of the *Ancient* House? the *Earth* is our *mother*. This creature may plead *antiquity* of *nature*, of *sinne*. My originall *Polution* makes this so loathsome to the *sight*. I am beholden to it, for bearing so *patiently* some part of my *burthen*. By *nature* I am as full of *poyson* as It. *Every* sinne is not one

ly *venemous*, but *mortall*. In my *corrupted* nature, I doe appeare in the Eyes of God as *ugly* as this deformed *beast*. It would perhaps be better if it *could*; I may bee, if I *will*. This creatures *deformity* comes from mee; mine from *my ſelfe* and *Satan*. How am I beholden to that God, that did not, though hee *iuſtly might* have made me *ſo*. How am I bound to praiſe Him, who to make mee comely, lets the whole *creature* ſuffer under *vanity*. *Rom.* 8.

MEDITATION. 4.

Vpon hearing a Woman *to die in* child-bed.

THE *unlawfull* desire to *taste* fruit, made her *die* in bearing fruit. *Eves* sinne procurd her *suffering*. The opening her *wombe* is a *preparative to her* grave. It may well bee called a *Travaile* when the *Mother* takes her journey out of the World. I see truely what a dangerous thing it is to conceive and breed *sinne*. St. *Iames* spoke true, That sinne when it is *conceived brings forth death*. Children (I thinke) have

have good cauſe to *love* their Parents who are *willing* to part with life themſelves to give it theſe. How ought *we* then (O *Saviour*) to love thee, who to give *us* eternall life was ſo *willing* to lay downe thine owne life in the grave. And in the caſe of *regeneration*, ſo muſt every Child of God doe. His *body* muſt die *wholy* to ſinne, that ſoule and body may live *wholy* unto righteouſnes, unto glory. The onely way to live *hereafter*, is to die *here*.

Me-

MEDITATION. 5.

Vpon SAVLS going from *Heirusalem* to *Damascus.*

WHither posts this deepe-learnd *Pharisee* with such *Eagernes* and *Zeale*? did *Gamaliel* his *Tutor* ever read such a *Lecture* of bloody *persecution* to him? where found he this *Axiome* in the whole *Law* to persecute the *Gospell*? where learnt he ever to make *Moses* fight against *Christ*? Could he so *deeply* love the *Seruant* and yet *kill* the *Master*. All knowledge and *Religion* in any

any *profeſſor* is but zeale *blinded* without *Chriſt*. It may ſeeme ſtrange that the *Profeſſors* of Divinity ſhould have ſuch *Iarres* and *ſo* deeply uyed. *Behold* ! the *great* goodnes of God. In the *depth* of darknes *Saul is* caught and *compaſſed* with the great *light* of a *glorious Sauiour*. We are not *maſters* of our *owne Thoughts*, It was a true ſpeech of *Ioſeph*, *ye thought euill but God brought it to Good*. VVhen wee thinke many times to doe *moſt*, wee then cannot doe any *thing*. I ſee it's vaine fighting againſt the *Church* of *Chriſt*. God does well know how to catch a *Sinner at aduan-*

aduantage. Even *all* things *perſecution* it ſelfe workes for the good of Gods *Saints.* He beganne his Iourney a *Saul.* But ends it a *Paul.* So if I be asked where *Saul* is, *I may ſafely anſwere. Is not Saul now among the Prophets and Apoſtles bleſſed for Euer.*

MEDITATION. 6.

Vpon DAVIDS *Adultery.*

IS it not pity ſuch a *Roſe* ſhould have ſuch a *Canker* ? ſo *faire a face* ſuch a *Blemiſh* ? But what *Saint* is priviledged with the ſtate of

of *Perfection* here ? This *fall* (as it proved) was but for his *ſurer* ſtanding, *better* heed taking. The greateſt *Beneſit* (I ſee) that God lends to recover *Him*, is a *good Sermon preacht*, and *Well applyed* by a *Worthy and well learned Prophet*. ſend (O God) *ſuch* alwayes (upon need) in the *Courts* of earthly Princes. *They deſerue* there places with *reuerence*, with *reſpect*. No Member of *Chriſt* can expect a *Freedome* from *tentation*. Our *head* had his *trialls*, and thoſe *ſharpe* ones too, by that wicked *One*. the *faireſt Sunne* ſometimes meetes with *Cloudes*. So the *pureſt* lights of

of the Church want not their blemiſhes (O God) let not me *ſo much* ſorrow that *he fell*, as reioyce that he did *in time recover*. Let me looke well to *my ſelfe*. For I may be ſure, that if *Satan* durſt *invade* ſuch a *religious Crowne*. He will not ſpare the *weaker ſubiect*. The beſt courſe to keepe out *Satan* is to avoyd *idleneſſe*.

MEDITATION. 7.

Vpon CAINS *murthering his brother* ABEL.

WHat? but *two brethren* in a whole World

World? and *they* together by the eares. What's the quarrell? for *wealth*? or *honour*? the *one* was not knowne, the *other* not affected. Was it *religion*? this would have taught *Cain love*, not *revenge*. This was an *early perſecution*, the divell began *warr* betimes; *goodneſſe* can no ſooner be begun, but *it* ſhall meete with *oppoſition*. We muſt not looſe our *religion*, though we *bleed for it* by our *owne brethren*; *All* in a *family* are not the *children* of the *ſame father*, *Grace is not tyed* to the *firſt-borne*. *God* may chooſe the *youngeſt*, leave the eldeſt. *Cain* ſcornes to hate under *blood-ſhedding*. The divell

vell is a *murtherer* from th
beginning. *Brethrens* divi
ſions eſpecially in matter
of *Religion* are *hardly reconci*
led, But though this on
dyes, *God* knowes how t
bring up another, *goodne*
ſhall be ſure of *Enemie*
but it cannot be utterl
rooted out. *Abell* hath ha
abundance of *brethren*, *Cai*
did not ſo much kill *Ab*
as himſelfe. It is a tru
Maxime that *Sanguis marti*
rum ſemen Eccleſiæ. S. *Pa*
ſhall conclude it in thi
ſaying. *That he that wa*
borne after the fleſh perſecu
ted him that was borne afte
the Spirit.

MEDITATION. 3.

Vpon the good Samaritan *and the* wounded Man.

SEe how we poore wretches are beſet with *dangers, our life is* but a *continued paſſage through robbers & free-booters.* It's the *ſafeſt* to keepe our ſelues at *home.* When we goe forth; we expoſe our ſelues *to hazards.* It's not *every* Mans happines to have ſuch a *compaſſionate* Paſſenger. *That* man liues *ſafe* whoſe *minde* keepes *within.* A *retired* life hath the *fewer* inconueniences. This Man found

moſt good at the hands
a *ſtranger*. A *friend* is mo
Neere then a *brother*. It
grace not *nature*, *affectio*
not *affinity* that are *m*
ſenſible and ſympathizi
of diſtreſſes. I ſee plaine
that thoſe *Iewiſh* cerem
nies are not ſo Helpfull
the *mercies* of God in *Je*
Chriſt, It's not the *Eye*
the paſſenger but the *he*
which does good to *miſeri*
I doe deſire to keepe *hon*
but if thou (O God
ſhall be pleaſed to impl
in *publicke*, eyther protec
me from theſe *ſpiritu*
murtherers, or ſend
ſpeedily ſuch a comfortab
Phyſitian.

M

MEDITATION. 9.

Upon Demas *leaving* Saint *Paul.*

WHat a poore conditioned *truant* was this having ſuch a good *maſter*. It was a miſerable ſequel of inſtruction *Apoſtolicall* to forſake *God* and goe to the Divell, upon what warrant, did he ground himſelfe to be ſo *ſodainely* beſotted with the luſt of ſo baſe a ſtrumpet? Where had he this *poſture* to turne *temporiſer*? Was it feare of any *Perſecution*? What made hee then in that *Spirituall* warfare? if blowes would daunt

him? did hee ſuppoſe this *preſent* world the *ſafer* or the *ſweeter*? why then did he ſo *Hypocritically* joyne to that *Heavenly Doctor* in *Divinity*? what made he in this *Colledge* if he did not intend to *proceed*? His *non Proficiency* is an Argument of *weaknes*. And the leaving of this *ſociety*, argues enough to prove him an ideot. And ſuch is every one that leaves Heaven for Earth. How many have beene, and are *ſicke* of this malady: The naturall mans *faith*, is his *ſence*, and his *Preſent* Poſſeſſions are his Heaven. He prefers the things that are *ſeene* before thoſe that are not,

not; for *want* of fayth. I would he had beene the *first* and the *last* of this nature; I pray thee (O God) to weane my *heart* from covetousnes. And since thou hast pleased to *admit* mee into the schoole of grace, let me so order my *affections* that I alwayes may be a Student *of that society.*

MEDITATION. 10.

Vpon the two Disciples *going from* Hierusalem *to Emaus.*

SEe what may fall out by the *way.* I doe verily sup-

poſe when theſe *two* began there *journey*, they little thought to have had ſuch a *good* Companion to have gone along with them. But God takes his *advantagious* opportunities. There diſcourſe is *politicall*, yet *feare-full*; commendable from the *ſubiect*, they talkt *on*; reliſhing of *diſtruſt*, from the party they ſpoke *too*. Its not *ſafe* opening the Cloſet of our *hearts* to *every* Traveller, wee may lend our *eares* and our *tongues* to many whom wee will not *truſt* with our *hearts*. (O God) I doe entreat thee *in all* places let my words be ſuch as reliſh of *ſanctification*. In the high way up-

upon my journeying, as well as at other times, *good* ſociety makes *tedious* things ſeeme *pleaſant*, and is a *Whetſtone* to give an *edge* to a *doubting* ſoule. Thou doſt (O Saviour) allow us *wiſedome* with the *Serpent*, as well as *innocence* with the *Dove*: we may ſafely diſcourſe of thee, but we muſt not deny thee: our policy muſt not exclude our faith. I doe intreate thee to take that advantage of every one that *doubts* of that *high* point of *thy* reſurrection, or *his owne*, as to catch him and confirme his *wavering* heart in that point of *faith*. Lodge thou Oh Saviour in my *ſoule*, ſo I ſhall

know thee *truly*, and *raign* with thee *eternally*.

MEDITATION. II.

Of a Dogge *in a* Chaine.

THe *malice* of this Crea ture is great, but it i *wisely* limited. His *power*, an his *will* are not proportio nable; though being *chain'd* he cannot *bite* with his *teeth* yet his *barking* showes wha he would doe at *liberty*. Ad mirable is that *divine* Powe of God *limitting*, *permitting* that great *Dogge* of *Hell* when he persecutes by *bonds*, *imprisonment*, and *captivity*, then

then he *bites* ſore: when he *ſlanders*, *reviles*, and *envies*, then hee *ſnarles*, and *barkes* onely. If God ſhould not permit *this* Curre, few would feare his *juſtice*: if *he* ſhould not *limit* him, many would *queſtion* his *mercy*. It ſhall be my comfort to know that my *greateſt* Enemy is at my *Fathers* diſpoſing: if I bee *barked* at, or *ſorely* bitten, I know it is his malice, and *Gods* permiſſive Will, I will not *feare* him, though I will endeavour to *ſhun* him. *Sennacherib* was a *whelpe* of *this* litter, let *looſe*, but *ſodainely* pould *In* againe; he may bee to *warne* me, not to *worry* me: *He* ſhall ſpeed never the bet-

better though God *use*
him. I doe not much griev
that there is such a Dogg
nor doe I much feare hi
breaking looſe, being ſ
ſtrongly chaind by ſuch
wiſe maſter. My prayer t
God ſhall be, to tie him u
ſhorter, and I could wiſh h
were alwaies *muſled*, bu
Gods *will* be *done*.

Meditation. 12.

Vpon a beautifull *and* pu
Virgin.

WHo would think
that *corrupted* Na
ture could ſend forth ſuc

a rich jewell to the *world*. How *seemely* and *decently* is every Part proportioned; what a *curious* Tabernacle, is here wrought by the will of *Heaven*; how *gloriously* and *richly* covered, while many others either want this *resplendancy*, nor *counterfeit* it by impostures, and paintings, give mee that *reall* not *adulterate*; *native*, not *artificiall* beauty, No Ague, Aches, diseases, have as yet seizd upon, or impaired her *Perfections*: Any ingenious and well qualified Spirit desires such a Mate. How lively an *emblеame* is this of our *soules*, before eyther *corruptions*, or

or *imperfections* have taynt
them. But *ſhe* doth plaine
deſcribe that *myſticall Virg*
the Church tryumphan
which ſhall be preſented
her *Husband undefiled*, wit
out any blemiſhes, ſpo
or wrinkles, all her Pa
keepe harmony, and dece
cy; *ſhe* ſhall bee glorious
moulded in *immortality*, a
incorruption; *Her coveri*
ſhall then bee the *glori*
Roabes of her *Husban*
righteouſneſſe. The *Church*
Hypocrites, though now
ſhow, and appearance bea
tifull, ſhall then prove b
a ſtrumpet; (O *God*) Haſt
that day of happy unio
and let me be but in the r
mote

moteſt and extreameſt part of that *myſticall* Body, I ſhall be ſure to taſte *Ioy* and *Comfort* enough.

MEDITATION. 13.

Upon ſeeing a Man arreſted, *and carried to* Priſon.

SEe the *power* of Law and juſtice tranſgreſſed! That Party broke his *Bond*, wants Bayle, and is fallen into the pawes of a *mercileſſe* Creditor. What can bee expected but a *full* ſatisfaction, or elſe a *Perpetuall* impriſonment. It is no otherwiſe (O God) with

with thy *Law* and thy *Iustic*
by *all transgressed*, we brok
our Bonds, and our Cov
nants, and so fell into th
danger of that *great* jayle
Satan did plead for a *wri*
and an *execution* at th
Barre of thy *Iustice*, an
being *seald* turn'd *Seriea*
and *arrested us*. Wee a
wanted sufficient Bayle
and were not *able* to gi
Satisfaction. This gra
executioner seizd upon *a*
But (Oh Eternall Saviou
we are for ever bound
love *thee* who of *thine o*
mercy and *free* love didd
rescue us from our Cre
tors hands, by thy *meri*
paiedst the Debt and

us *wholy* free, how Carefull ought we to be to ſhunne *all* ſinnes, which make us all *ſuch* deſperate Debtors. Oh let mee ever bee paying thee with *thankes*, who to ſet me *free* didſt *willingly* goe to Priſon *thy ſelfe*.

MEDITATION. 14.

Vpon the ſight of an Hive *of* Bees.

I Doe not a little wonder at this Common-wealth of Flies. Every one by his proper diligence in particular, aduances the *riches* of the ſtate in generall. There

are

are 4. things remarkeable i
this little *buſie-body*. 1. The
make *no* ſtrangers *Deniz n*
2. They bring *home* ſtore o
wealth but *tranſport* little
3. They *harbour no* ſluggiſ
droanes. 4. They goe fort
well furniſhed with *wing*, an
ſting, for *defence*, or *offence*. A
good patterne for Nation
and ſocieties of men, happ
Republiques where ſtore o
wealth flowes in, but littl
goes out: where *All* are kep
from *idlenes*, and are well *im*
ployed, and where ſhips go
forth like Bees, that can up
on all *lawfull occaſions*, ey the
fly, or *fight*, well ſtored wit
Ammunition. It's no other
wiſe with the *ſoule* of a *faith*

ful

full Christian. It must not admit of *strange* Gods, or *strange worship*. It must fetch in *grace* by *spirituall* labour and diligence. *It* must hate *idlenes* as the *ruine* of it's *welfare*, and *when it* goes out in her *spirituall* warr, must be furnished with the *whole* Armour of God. I doe beseech thee(*O God*) to make me a *subiect* of this nature, and a *Bee* in this *Hive*.

Meditation. 15.

Vpon a Mans shadow.

I See not this *mourning Seruiteur* attend my corps

in a *Cloudy* day, nor in a *darke* night, Nor when I ſit *ſtill* in a *cloſe* ſtudy. It is onely my attendant in the Sun-ſhine, or in the Moone light, or elſe in ſuch places as are capacious of both theſe Celeſtiall *Candles*. plainely ſee that *flatter* moſt followes a *proſperous* ſtate. *Paraſites* hide their heads in *dangerous* occaſions. A *reſerued* life *vi*-*tuouſly* imployed admits no ſuch Hang-byes. Men whoſe *lives*, and *actions* are *public* and *courteous*, are peſtered moſt with *ſuch* vermine, that doe me this fauour, that they make the world beleeve that I am a *ſubſtance*, or elſe ha-

It: And *this* is the ſtate of the *ſoule*. What is the *world*? the *Fleſh*? *Wealth*? *Honour*? but meere ſhadowes, which in *perilous* times eyther appeare *not*, or to no *good* purpoſe. *He* ſhall bee *my* friend that will bee my *companion* in a ſtorme. *Proſperity* gets followers, but *Adverſity* makes the *true* diſtinction of them. There is no truſt in ſuch *Reeds*; for he ſung truely.

Quem Dies vidit veniens Superbum,
Hunc Dies vidit fugiens Iacentem.

MEDITATION. 16.

Vpon the ſight of the Raine-bow.

THis *Bow* is bended bu
without an *Arrow*, bu
God hath *abundance* in hi
Quiver. He *forbeares* to pu
niſh, not for *want* of inſtru
ments, but becauſe hee i
patiently mercifull. I do
admire the *Maker* of it, an
the *faithfulneſſe* of *his* pro
miſe, I may well belee
him, who hath kept hi
word theſe *five thouſand yeere*
and upwards. It is uſuall
ſeene before and after *Raine*
whe

when I ſee *it* before, I may *expect* a *ſhower*, not feare a *Deluge*: when I ſee it after *Raine*, it doth *confirme* my faith, *ſummons* my Repentance, and doth *ſtrengthen* my obedience. Lord thou art willing to teach us by *all* meanes, Thou art ſo mindfull in *this*, and *in all* other thy promiſes, that we may ſafely take them for *performances*. Oh then *I* pray thee *quickly* to ſhow *that* ſigne of thy Sonne *comming* to *Iudgement*.

MEDITATION. 7.

Vpon a Winter day.

HOw cold and darke is *this ſeaſon*? and how uncomfortable? it's well it is *contracted*, and ſo *long* a night ſucceeds, with the hopes of a *ioyfull* Spring-tide, how diligent is every one to provide *warme* houſes, *good* cloaths, *reſtorative* diet, *ſufficient* fewell for the houſe. How eaſily in this doe I ſee that *Winter's-day* of ſicknes, perſecution, and death: withall, I take comfort, becauſe they are *limitted*; *violent* they may be, long they cannot

not *be*. *Sorrow may* endure for a *Night*, but *ioy* commeth in the *Morning*, theſe *Myſticall* floods may bee *great*, and rage *horribly*, but *they* ſhall *paſſe over* mee. This pit of *death* may be *deepe*, but it cannot *ſhut* his mouth upon me: under I *may* bee, above I *ſhall* bee. Howſoever my *grave* ſhall put a *Period* to the *greateſt* of theſe *outward*, and *temporary* ſufferings. I know I ſhall *ſleepe* in reſt, untill the *ioyfull* day of the *reſurrection*, as a *glorious* Spring-time doth advance me, (*Lord*) I pray thee give me *wiſedome* to provide *that* Habitation, and Tabernacle which is *eternall*, the *warme*

Roabes of *Ieſus Chriſt* his Righteouſnes to adorne me, thy *Spirit* to heate my affections; So I ſhall be ſure, that though it be *bitter* with me *here*, it ſhall be *ſweet* to me *hereafter*, and ſince this *Winter day* ſhall come, let it not take me *unprovided*.

Conturbatus mundus, Cælum ſerenum eſt.

MEDITATION. 18.

Vpon the Sunne.

THis *heavenly* Candle is *comfortable* for his light and heat, *admirable* for his beauty and motion; *neceſſary* to all the inhabitants of the

the world. He is *wisely*, and *worthily* placed, and he *keepes* his station, and *honourably* performes the will of his Master, he moves not *obliquely*, but *directly* in his course. It is a great blessing when *good* men are *advanced* to preferment. When *Moses* and *Aaron* rule the *ship* of the Church, and Common-wealth, it then goes *safely*, stands *firme*, and feares not *winds*, or *waves*. What *respect*, and *reverence* ought the Magistrates of the *Church*, and *Common-wealth* to have of Inferiors. Such *glorious* lights ought to be much and highly *honoured*; *Our* safety and *wel*-being comes from

from them, *Theſe* keepe *all* the *Heavens* in an *order*, and *comely motion*. It is a manifeſt *ſymptome* of a *diſeaſed* Commonwealth, when *theſe* are not *eſteemed*: Theſe are the *eye* and *heart* of the body *politique*. *All* inferiour members receive *comfort* from *their* wiſedome. Learne m (Oh God) a *quiet* ſubordination and a *conſcionable* ſu miſſion to theſe *wort* lights. I ſee the *Sunne* giv heat to *all*. Gods bleſſin are not to be *impropriat*. that gives to *others* ſh not have the leſſe virtue *Himſelfe*. It is uſuàll for *Candle* to *light* up anoth

Bonum quò communius, eò me

MEDITATION: 19.

Vpon the ſight of a Brave new Houſe *without* Land *or* Meanes *to it.*

I Suppoſe *that ſtately* edifice was ſcituated there for *pleaſure*, and health, But I neyther ſee *good* furniture *within*, nor *proportionable* meanes *without* to mantaine it. It hath nothing but a faire proſpect to move enuy, and *high* Turrets to ſhow the *Pride* of the owner, and to expoſe it to *ſtormes*, and *windes*, when as yonder *little* Cottage cloſe by ſeemes poore and baſe *with-*

without, yet is admirably well furniſhed with Olive branches *within*, to comfort the two *aged* Parents.

How plainely doe I deſcribe beauty, and *outward* comelines, without *any* endowment of the *minde*, *alwayes* the *faireſt* face hath not the ſoundeſt harte, *outward* perfections are not a *generall* argument of *inward* goodnes. The Casket may be faire, and gilded, yet have *poyſon* in ſtead of pearles *within* it. *Naturall* parts at the beſt are but *meere* blemiſhes *without* Grace.

All is not to be truſted that is *faire* in ſhow, *pride* and

and *ostentation* may please the passengers eye. But give me that *little low* grace of *Humility*, I had rather not *seeme*, and *be* rich, then to *seeme*, and not *be so*. The *one* is *close* retiredness with *content*, and safety. The *other* is *onely empty* formality with *inward vexation*.

How many *Pharisaicall* professors are *faire*, and *pleasing* to the eye, yet *rotten* at the soule. May I ever professe the *power* of godlines, & not strive onely to hold the *forme* of it. *Reall* performances of good duties are *that* which God looks for, not *fained* and *counterfeit* seemings, the one are but *high* clouds with-

without water, the other *Wels* full of lively ſprings. Give me an *humble* heart full of *grace*, ſo I ſhall be *ſatisfied* when they ſhall be *emptie*, and ſhall have a *ſure* corner-ſtone, when *they* ſhall moulder to *rottenes*.

Reſpicit Deus Humiles, reijci Superbos.

MEDITATION. 20.

Vpon the ſight of a Butcher *killing a* Lambe.

I Cannot but thinke of that ſaying of St. *Paul*. The *creature* doth *groane* under the bondage of *corruption*. How *meekly*, and *patient*

It ſubmits to the *Knife*. At ſight of this, I may ſay, *Ecce Agnus Dei*, who ſo *quietly* ſuffered *all* the iniuries offered him, & as a *ſheepe* before the ſhearer, ſo opened *he* not *his* mouth: His adverſaries were not ſo *violent*, and *eager* in their thirſting for his life, as hee was *ready*, and *willing* to lay it downe, and whereas they thought to conquer him by *malice*, hee did conquer them by *meeknes*, and *mercy*. How different was *thy* deſire from *theirs*, Thou (O Saviour) cameſt to give them all *eternall* life, and they *hunted* with bloody wils to take away life from thee. I ſee alſo the lot & ſhare of all thy

holy

holy ones, *They* are *Tanquam oves*, and *Agnelli*. They are but counted as *ſheepe* for the *ſlaughter*: Oh Butcherly and bloody world! will not the blood of *that One* ſatisfie thy madneſſe? muſt thou needs *ſwim* in the blood of his poore *members* alſo? perſecution even to *death* is the *portion* of Gods children. The *head* hath ſuffered, and *muſt all* looke to follow: *all* that will live *godly* in *Ieſus Chriſt muſt* ſuffer perſecution: (Oh God) learne me *courage*, and *chearefulnes* in *tryals*, for thy name ſake, ſo I know this, if I ſuffer with *thee* here, I ſhall reioyce with *thee* hereafter.

Per Crucem Itur ad gloriam.

MEDITATION. 21.

Upon a Doore, *turning upon his* Hinges.

THis is *contented* with its *owne* motion. It turnes *backwards*, and *forwards* constantly: *sometime* for want of Oyle it *skreikes*, and makes an unpleasant noyse; but it will not bee gotten of from that motion *without violence*.

In this see the sinner *Habituated* and *accustomed* unto ill courses; can the *Blackmore* change his colour; or the *Leopard* his spots? then may he that is *accustomed* to ill, *doe well*. How he winds himselfe from *one* sinne to

another, but ends in the *ſame Center*. Sometimes *weary* with the motion in one wickednes, he turnes to *another*, but his *whole* life is nothing elſe but a *gally-mophrey* of *all* ſinnes, he moves as in a *circle*, from *ill* deſires to *covetouſnes*, ſo to *uſury*, ſo on to *oppreſſion*, then to *exaction*, then to *grinding* the faces of the poore, and at laſt *eates* up Gods people, as if he would eate *bread*. His *remoueals* are but from *one* evill to a *worſe*, and dies in the *higheſt* ſtraine of *all* impiety. But perhaps his *conſcience* now and then gals him with horror. Then Satan *oyles* him with ſome *new* pleaſure or profit, and

ſo

ſo keepes him eyther as *faſt* bound or *faſter then* before. There is *little* or no hopes of his *ceaſing*, unleſſe it bee by the *ſtrong* Hammer of Gods Word preacht *home* to his *conſcience*. Let me (Oh God) hate and leave *all* ſinne, leaſt I be too *ſoone accuſtomed* in any. I pray heartily that *none* may bind themſelves *Apprentiſes* to that *unlawfull* Trade.

Conſuetudo altera Natura.

MEDITATION. 26.

Vpon the ſight of a Sword:

THis defends our *perſons*, and offends our *Enemies*,

uſe makes it *bright*. Vpon ſome occaſions the ſcabberd is either the *beſt*, or *worſt* place for it; It's terrible in the hand of an expert *Warriour*. Many ſhould uſe it, who yet for *feare*, or *favour*, or *both*, let it ruſt. Three ſorts of men ought to uſe it diſcreetly, the publique *Magiſtrate*, the *Soldier*, and the *Traveller*. It alſo ſhowes mee the nature of that *ſpirituall* word of truth, which is the ſafeſt *Buckler*, and *ſheild* for our ſoules, and bodies, in all conflicts and combats, deſtroyes all the power, and Armadoes of that *Prince* of darkneſſe; the *oftner* it is uſed, the more excellent it is. The mouth of a

dili-

diligent Prophet ſhowes the *Energie* of it. They doe ill that debarre the uſe of *this* weapon to Gods *people*. It's ill when 40000. Iſraelites can ſcarce have it, or uſe it rightly, but it's worſe when the Magiſtrate *will not*, and when the Prophet *cannot* handle it.

Lend me *courage* (Oh my Saviour) in my calling and *this* weapon. So I need not feare the *malice*, or *multitude*, *faces*, nor *forces* of thoſe presumptuous *Philiſtins*. Teach thou my *Hands* to Warr, and my *Fingers* to fight, then I need not queſtion the *conqueſt*. If I periſh, 'tis mine *owne* weakeneſſe

and cowardize, not the *insufficiency* of the Instrument's.

Diabolus Hostis,
Scutum Christus,
Verbum est Gladius.

Meditation. 23.

Upon a virtuous *Wife, having* many *Children.*

IT's not *Every* mans happi
nes to enjoy *such* a blessing
without fruit, how well is i
with him that hath *goo*
administred to him in suc
plentifull, and rare *Models*.
am perswaded that her hu
band *feares* God: For shei
promised a portion *onely* t
men of *that* qualificatio

He

Hee need not feare his *Enemies*, becauſe his Quiver is full of *theſe* Arrowes. It's well when *goodneſſe* multiplies, *ſuch* Seed cannot bee ſowen *too ſoone*, nor ſpring up *too faſt*. Sterility is fitteſt when the *wombe* is not *holy*. God threatens to give *dry* breaſts, and *barren* wombs as a curſe to *ſinfull*, and *diſobedient* Husbands.

Thy Church (O Saviour) is as *this* virtuous Matron *well ſtored* with Daughters, and Olive branches to adorne the Courts of that *new Hieruſalem*, in her Husbands *Abſence* how *ſhe* mournes, how lovingly and patiently *ſhe* deſires, expects, and prayes

for his *comming*, how *prudently* ſhee governes her family? and how *carefully* doth ſhee provide for there diet, and ſuſtenance? And juſt ſo it is with thy *Syon*, Thy *long* abſence makes her ſeeme as a *widow*, and how earneſtly, and often hath, and doth ſhe pray for thy *ſecond* comming; and *I* as one of her *youngeſt* ſonnes doe cry and pray to ſee *my* Fathers preſence. *Come* Lord Ieſus, *come* quickly.

Eccleſia ut Sponſa,
Chriſtus Sponſus.
Math. 25. 5.

Mo-

MEDITATION. 24.

Vpon the ſight of a Graſhopper.

WHere doth this *Summer ſinging* Souldier, take up his *quarter* in *Winter* time? No man can know from whence he *marches*, nor whither he *retreats*. Thus much we may learne, to be *obedient* to God, for here is an Army of *potent* Souldiers ready furniſhed to *puniſh where* their Lord commands. God hath 4. *Regiments* of ſuch *forceable* deſtroiers, the *Locuſt*, the *Palmerworme*, the *Canker*, and the *Graſ-hopper*; Theſe have beene alwaies found *able* and *willing* to execute judgement having had their *Commiſſion*.

But

But what *ſtrength* or *powe*
can reſide in theſe *poore* lit
tle *Wormes*? or what weapo
are *they able* to manage? ask
all Egypt, and it will tell yo
with amazement.

It's good to keepe in *pea*
with God, leaſt he arme h
Creatures againſt us. Go
can, and *doth* bring *great* A
tions to paſſe by *ſmall*, a
weake Inſtruments. All ha
force *enough* when *He* i
ploies them. The *Flie*, a
Worme are as able as the *Ly*

Its not ſo much to queſ
on with *what* a man is pu
ſhed, as to learne from *who*
and *whence* it commeth, I w
(Oh God) acknowledge t
power in *all* thy creatures, l
th

thou makeſt me an *Example* of thy *Iuſtice* by the *leaſt*, for deſpiſing their *ſeeming* impotencies.

Non in quantitate, ſed qualitate virtus.

MEDITATION. 25.

Vpon the ſight of a dead *Man.*

TEach us (Oh Lord) ſo to *Number* our daies, that we may *apply* our harts unto *wiſedome*, for *ſo ſoone* paſſe we away, and are gone, *All* fleſh (I ſee) is *Graſſe*, and *all* the beauty of it is as the *flower* of the *feild*, Thou (Oh God) haſt *determined* the number of our dayes which

which we *cannot* paſſe. See what followes the *ſeperation* of the ſoule, and body. As long as this *Tabernacle lodged* the ſoule, It was *ſenſible*, *active*, could heare, ſee, ſpeak, or move, now *that gueſt* is driven forth by the *Maker*, there is nothing in it, but breeds *loathſomneſſe*.

I plainely ſee that all *confidence* in man is vaine, and deceitfull, we muſt *all* dye *for* ſinne, but keepe me from dying *in* ſinne, ſince I muſt dye, let me *end* in *grace*, not in *nature*. I deſcry the *naturall* mans unfitnes for any *ſpirituall* exerciſe, what *can* he performe without *Chriſt*? And as the *body* is dead with-

without the *ſoule*, ſo both *ſoule* and *body* without *grace*, Oh let me alwaies be as a *dead* man unto *ſinne*, ſo *this* death ſhall end in life, and *this* diſſolution ſhall be the onely meanes to have *both* happily, and glorioufly *united*.

Mortuus peccato, vivus Chriſto.

MEDITATION. 26.

Vpon the ſight of a Lottery.

HOw cunning the *world* is to *deceive* the *world*? here are a *thouſand* Blankes for *one* Prize. The *World* ales all upon *cheating*, It's *thouſand* to *one* if any good man

man gets *any* good by it, from it, or in it. See what a throng is *heere*, Every man ſtrives to be *firſt* to cheate and deceive himſelfe. I doe ſee places of *more profit*, and *pleaſure* ſtand empty.

The world hath more *Clyents* then the *Church*, we cannot conclude the *greater* company to bee the *beſt*. *Goodnes* cannot bee juſtly numbred by the *Pole*. There is more Earth for the *Potter* then for the *Gold-ſmith*. It is no *ſafe* argument to follow the *multitude*. Every one that drawes *hopes* for a *prize* but hee that hopes to be a *winner* in this world, ſhall be a *Looſer*.

The

The *folly* of the worldly mans *wiſedome* is here eaſily ſeene. Here he will *willingly* caſt away Pounds vpon *uncertaine* hopes: but in Gods Lottery the *Church*, hee will grudge his *farthings*, nay his *preſence*: Yet *here* he *gaines* time, and *ſaves* his eſtate, there hee *looſes* both. (Oh Lord) I beſeech thee to give me grace to come to thy *ſtore-houſe*, where I may furniſh my ſelfe with *rich* commodities at a *low* rate. I need not feare to adventure, for *all* that comes from thee is *advantageous*.

Me-

MEDITATION. 27.

Vpon a great *Candle in a* faire *Candle-ſticke.*

HOw *comfortable*, how *comely* is this? and how *wiſely* is it placed. It's pity but ſuch a Candle ſhould have ſuch a ſeat, and *ſuch* a Candle-ſticke deſerves *ſuch* a Light. There is not any but affects it, if he be *well* diſpoſed.

How eaſily doe I in this ſee a *good*, and *painfull* Preacher, *well*, and *wiſely* placed in a *good* Pulpit. His *Doctrine* is no leſſe *comfortable*, then *convincing*. My Prayer ſhall be

be that every *ſuch* light may have ſuch an *Eminent Preferment*. Thoſe whoſe *lives*, and *Doctrine* are *both* holy, and ſanctified are indeed *burning*, and *ſhining* Lampes, and doe *grace* the *Temple*, and *Goſpell* of Chriſt. Let me (Oh Lord) be but even a *little* Candle in thy Temple *thus qualified*, and I cannot diſlike my place, nor doubt of *Acceptance*, and *Approbation* with thy *Saints*.

MEDITATION. 28.

Vpon a dead Coale.

WHy *this ſooner* extinguiſhd then *another*?

ther? or why *at all*? Can that *heate*, ſo *ſodainely*, and *totally* vaniſh from the ſubiect? or being *dead* is it not to be *revived*? It's manifeſt that *remoteneſſe*, and *ſolitarineſſe* makes it *die*. But joyned to the whole *Company* how ſoone recovers it the *former* virtue.

It's no otherwiſe with the *Elect* Children, want of *good exerciſes*, and *Company* may *abate*, and *leſſen* their heat of zeale, but *thou* wilt not ſuffer it to bee *extinguiſhed*. Satan by policy may cauſe ſome *remiſſenes*, but he ſhall not procure *abſolute* deadnes. *Graces* in the *Act* are not *alwaies* ſo *ſenſibly* operative

yet the *habit* may remaine *ſtirme*. The *Sunne* may bee hid with *clouds*, but we know It doth *then move* in his *Orbe*. It's not a meane bleſſing to enjoy the company of Gods *Saints*, who are not onely *warme* in Grace *themſelves*, but alſo make *others* ſo to be.

MEDITATION: 29.

Vpon ſeeing the Sunne *ſetting.*

HOw glorious, comfortable, and pleaſant was his *light*, this *laſt houre*? now how darke and diſconſolate is the *Heaven*, and what

a *ſable Mantle* ſpreads ouer our heads, and how are the Earthly Inhabitants *Canopied* in Darknes.

How doth it ſhadow out the *vncertaine* condition, and *fraile* eſtate of the greateſt *Monarchs*, & the mutability of *all* worldly luſtre. *Scepters* have their *periods*, and the greateſt honours, and preferments their *appoynted dates*. *Nothing* under the Sunne but is ſubiect to *ſetting*.

Iuſt ſuch is the caſe of the *body* without the *ſoule*, and ſuch is the ſtate of the *ſoule*, without *Chriſt*, miſerable, uncomfortable. I entreat thee (Oh Saviour) never to *deprive* my *ſoule* of *thy* preſence, but

but let mee *alwaies* bee comforted with the *light* of *thy* countenance, ſo I need not feare the darkneſſe of the *Grave*, nor that of *Hell*, being alwaies in *thy preſence*, who art that *Light*, and that *Sunne* which never *ſets*, or *changes*.

MEDITATION. 30.

Vpon a Stone *in a* River.

HOw unmoveable, obdurate is this, though the waters are *about* it, *above* it continually. It changes not the *forme*, ſeldome the *place*, and is abſolutely unfit for any *building*, or neceſſary

Imployment, when as others that are *heavier*, and *greater* then it, with a *few* drops of Raine onely, are *mollified*, *receive* impreſſion, are *ſquared*, and *fitted* for *many* excellent imployments.

I cannot but behold (Oh God) the ſeverall *conditions* of ſinfull men, ſome are ſo *deſperate*, and *accuſtomed* in wickednes, that neither the *often* ſhowring downe o *mercy*, nor *iudgement* wil worke *any* thing upon them ſuch *Pharaohs* are they i *ſelfe-will*, *perverſnes*, *cuſtom* Theſe are *ſetled* upon the Lees.

Others though *heauier*, an more *loaden* in ſinne, yet wit

one drop of mercy, or at the *firſt* ſhowre of puniſhment, *relent*, *mollifie*, and ſo, are ſenſible of their miſerable *condition*, and are *often* fitted by the *Goodnes* of God, and the *Miniſtery* of a *diligent* Preacher, for excellent uſes in his *Church*. Keepe mee (Lord) from *hardnes* of heart, and *inſenſiblenes* in ſinne, let my ſoule be *mollified* by thy mercy, and *terrified* by thy judgments, that thou mayeſt employ it in *ſome* ſervice for the *glory of* thy Name, the *example* of others, and the *comfort* of it, at that great day of *Reckonings*.

MEDITATION. 31.

Upon the ill, *and* negligent *Servant*, *Mat.*25.27.

HE *ought* to have put his Masters money to the *Exchangers*, but *did not*. Why not *he* labouring as well as his *two other* fellow-servants? Where was *he* priviledged to bee *idle*, while the *others* were *working*? why not *he* performing his *duty* though *others* were *careles*? *he* shall answer for *himselfe*. It's dangerous sinning by *example*, or *pattern* of others, but this man sinned against *precept*, and without

Out

out *patterne*: and I feare hath folly made himselfe a *Patterne*, and *Example* to *others* to sinne by. It is bad to *follow* wickednes, but it's damnable Impiety to *lead* others. That seemes to be *one* aggravation of *Ieroboams* wickednes, That he *made Israel* sin, what excuse can this *idle* soule make? will hee plead *ignorance*? or *impotency*? not so: His *conscience* galls him *there*, what then? was it a *suspitious* feare of loosing? he *knew this* way of managing for it, was the *onely warrantable*, and *advantagious* course, this was *one* principall *end* why he had it bestowed on him, but see how *impudent* hee

is

is in a *lye* to his masters *face*,
I knew thou wast an *hard*
man, &c. While hee is
ashamed to father his fault
himselfe, *he* villanously seeke
to disgrace his *Lord*.

I see this much that many
a *wicked* and ungodly wretch
may be under a *good* master.

VVithall that many
wicked man hath had *fair*
means of saluation *lent* him
The *only* way to bee *crown*
hereafter, is to be *Diligent*
here: It is not the *enioying*
of the *meanes*, but the *right*
employing them that giues
Happines. I may read a
Lecture to *my selfe*, and
other *Ministers*, and One
Gods *people*. That the rig

nd *conſtant* excerciſing my
lling is beſt in the *Royall*
xchange, The *Church*.
hat thoſe which are Gods
actors for *ſoules* muſt *imploy*
hemſelues in this place.
nd for the people, that
e only thing that will give
ontent to their *conſcience*,
nd that will bee approved
f GOD, is to turne there
alent of *Hearing* into
oing.

MEDITATION. 32.

pon the Soldiers *that watcht*
he Sepulchre *of our* Saviour.

WHat a ſtirre is here
on all ſides? The
Preiſts,

Prieſts, the *elders*, and *Soldiers* all plotting to *ſhan* themſelues. The firſt fo liſh in their Commande the ſecond *Corrupters*, an *baſe* by *bribes* of money, th third *careles*, & ſuborned up on ſo high a point of *ſe uice*. What a folly was to *watch him*, who did *wat them*? ſee how *greedy th* were of monyes, theſe me ſpoake *words* againſt the *owne lives*, what? *Watch-m* and *ſleepe*? and upon the *guard*? at any time is pun ſhable by *death*; much mo upon *ſuch* a caſe as *this* wa Yet further, *All* of them, well there *Commaundeire* the *Soldiers*? and yet mor

his for to *colour* other mens
lts. Nulla fides, pietasq;
is qui castra sequuntur.
But will they say it was a
e Summe, It *Enricked* thē
The *baser* they were that
e it, and they onely the
er lyers, gaines cannot *sup-*
t a heart resolued upon
th. ill do those become
es chaire who would
ler the *virtue* of *Christs*
rrection.
What they will urge yet,
they were *Soldiers*? and
but an *Ideot* would re-
such an *offered Prize*?
had they beene *such*
ed, they would have *dis-*
d unfaithfulnesse, and
or the receiving of *gains*

it

It may be the easier admi
ted, if it neyther doth *p*
iudice faith, trueth, conscien
nor the *life* of any, but th
receiving is liable to
It's a part of *Iudas* to
all these for money :
what effected this there
orned untrueth ? did it *re*
or *overthrow* the fame of
Saviours Resurrection, no
noe ! the *Sepulchre*,
great stone, the *Seale*,
the *Watch* could hold him
minute beyond *his*
the *third* day *shall*
him *glorious*, maugre all
malice, God will ge
glory, even by the *de*
wicked men.

But how many ha

wages of unrighteouſnes cor-
upted, and ſpurd on to *bad*
ſeruices ? *Bribes* make *wiſe*
men purblind, ſhipwracke *Con-*
ſcience, and *truth*. It's a cleare
caſe for the *Conſcience*, that
Rewards are not to be taken
when, *when* Gods *glory*, and
truth muſt be declared.

Yet *ſeldome* hath it beene
knowne that wicked men
have wanted *Aſſiſtants* for
there *worſt* intentions. Liars
are well furniſhed for the
moſt part with *Excuſes*. *Sup-*
planters of trueth as they are
Politicians, ſo they are well
ſtored with *Inſtruments*. *Re-*
bellion ſeldome marches with-
out *Complices*. The *Execra-*
bleſt murthers as they have
had

had their *Plotters*, ſo they
have found *Vndertakers* for
the *Execution*.

Lord I beſeech thee
keepe mee from withhol-
ding the trueth in a *lye*.
Let not *any* gaine *ſeduce*
or *draw* mee to conceal
what I am bound to make
knowne. Let mee learne to
prize *truth*, more then *wealth*
and to ſpeake *trueth* thoug
I ſhould looſe by it. Tha
man paies *deare* for *gold*, wh
ſels himſelfe to *damnati*
to purchaſe *It*.

MEDITATION. 33.

Upon the Æthiopian Eunuch *converted by* Philip.

THis *noble Courtier* tooke good paines to take *so long* a journey to goe to *Church*, and it did pleaſe God to reward *him* well going *Home-wards*. The *Church* is the moſt *likely* place to be *bleſſed* in. He made the reading of the *Scriptures* as a pleaſant *Hiſtory*, though the *virtue*, and the *myſticall* meaning was as *yet hid* from him. Hee was neither *idle*, nor *ill-imployed* in his *Iourney*. *Reading* is commenda-

ble, especialy of such things, as may make for the *bettering* of vs. Vpon this see how God salutes Him with an *Occasionall wing'd Preacher*.

God knowes the *Opportunities* to worke vpon vs. *Philip* must ioyne to him, that he may be *ioynd* to *God*.

I read not that this Great *Lord Treasurer* in his *Coach* disliked this *Preachers* coming, nor yet the *seeming bold* question that hee propounded.

I see in this *Religiously affected* Noble-man good *Desires* and good *Motions* to know, and also God *seconding* his pious *Endeauors* and

worke

workes his happy converſi-on. It's no *ſmall* bleſſing to enjoy the *company* of a *faith-full* Preacher. Wee cannot ſuppoſe what *great* Things God *may* bring to paſſe by theſe *too much* deſpiſed Em-baſſadors.

It's not *every* one that can *expound* Scripture *aright*. But here was *one* that *rightly* di-vided and *applyed* the word of *Trueth*, and ſee the *ope-ration* of *one* Sermon preacht *effectually*.

God ſend every true Be-liever *ſuch* a man to *meete* him, and bid him *deliver* his *Heart* to God: theſe two met *well*, and parted *better*. Their *ſalutation* ended in

ſalvation. Let mee upon all doubts light upon *ſuch* an *Expoſitor*, and bee ſtored with *ſuch* a *Commentary.*

MEDITATION. 34.

Vpon ſeeing a Bird *caught in a* Snare.

HOw *Agile*, ſweet *framd*, *beautifull*, and *Pleaſant*, was the prety *Quirriſter*, before ſhe was thus *captived*; now, how *heavy*, *mourning*, and *diſcon-late* is it: having not one loſt her *freedome*, but e poſ'd her ſelfe to open *ſtruction.*

The *uſe* of *liberty* without *wantones* is a pleaſant *bleſſing* : but ayming at ſome *unlawfull pleaſure*, or *profit*, proves dangerous to the Enioyer. (O Lord) it was the *ſoule* of Man that was thus *beautifull*, *pleaſant*, *pure*, and *active* in the ſtate of *Innocence*. What a ſpacious liberty had it eyther for *Exerciſe*, or *Recreation*? but being enthrald by that too too cunning *Fowler*, by the ſnares, and traps of ſinfull *pleaſure* ; How heavy, how irkeſome, and how loathſome is it, even to *it ſelfe* ?

Sinne makes us looſe all our *ſpirituall* mirth, and

liberty, and expoſes us to manifeſt *perdition*. (Oh God) ſince there are ſo *many ſnares*, and *politique fowlers*. Let my *Soule*, keepe *Above*, and not *ſettle* here *Below*, ſo I ſhall eſcape their *deviſes*, and preſerve my owne *liberty*.

Columba eſt Anima, Auceps eſt Diabolus.

MEDITATION. 35.

Vpon the ſight of a Thorne Tree, *full of* Bloſſomes.

WHat makes thi *growing*, and *flour* *ſhi*

ſpring in ſo *good* a piece of *Ground*? It doth deſerve a *fire* rather, then ſuch an *happy Scituation* being *naught* in it *ſelfe*, and *choaking* the *good Seed*. It's well when wickednes is *barren*, better when it's quite *rooted* up, (may ſome ſay.)

But I admire thy *patience*, and thy *wiſedome*, (Oh God) even towards theſe veſſels of *wrath*. It's thy *will*, and *wiſedome* to place them here. Who dare then queſtion thy *Action* for *unjuſt*? it ſtands here eyther for an open *converſion*, *conviction*, or *confuſion*.

We muſt not be our *owne* ſharers in our *Petitions*. *All*

is not *beſt* that ſeemes ſo in our *deſires*. We ſhould revenge eyther too *haſtily*, or too *deepely* in our *owne*, or our *friends* wrongs. Thy *Lily* was troubled, and thy owne *Iſrael* was moleſted by *theſe*, yet both by thy *Permiſſion*. (I believe they ſhall have a hot *day* of it when it comes.

I enuy not the *felicity* of the wicked, but patiently waite to ſee thy *wiſedom* manifeſted. Wee are but fooliſh *Logicians*, if we conclude *hapines* from *temporall* bleſſings, the wicked may *ſurfet* with them, and thy Elect *want* them. Let them grow *where*, and *how*

long

long thou pleaſeſt, I beleeve thy words, That the wicked ſhall be *rooted out* at the *laſt*.

MEDITATION. 36.

Upon viſiting a Rich *man, in time of* his ſicknes.

WHat reſorting to *His* houſe, by *kindred, friends*, and *Neighbours*? Heo wants not their *company, Councell*, or *helpe*: when as an honeſt poore man may lie long *enough* under a *tedious* ſicknes, and have no ſuch *Viſitants*. They come for his *Goods*, rather then to *doe* him any *good*.

Much

much like *greedy Gleaners* when the Corne is cutting *downe*. He makes his will *againſt* his *will*, ſettles his ſtate, aſſures *all* for the *World*. At *laſt* ſends for a *Preacher*, who finds him *unfitting* for God, or the *World*.

Sicknes, and *death* (I ſee) are *bold* and *impartiall Seruants*. The *World*, and *wealth* are but *poore Baile* upon deaths *Arreſts*. All meanes are *nothing* when God *ſtrikes* us. The *wiſdome* of the world is but an ὕστερον πρότερον for Heaven.

The *Rich* are unwilling to dye becauſe they know no a *better life*, and want *faith* to beleeve it.

Wealth

Wealth, and riches *often* are but *Perculliſſes* let downe to *ſtoppe* the *paſſage* through the *Gate* to *ſaluation*. Rich *worldlings* have Gods *Word* in leaſt, and laſt *conſideration*.

Soe let God order mee, that in *all* eſtates I may be ready to *part* with *All* to *enioy* Him. But it is truely ſpoaken, Oh ! How *bitter* is the *Remembrance* of *death* to a man in his *full* poſſeſſions.

MEDITATION. 37.

Vpon Hearing a faire Shippe *come home* Richly *laden.*

WHat dangers this *Poore* Veſſell hath paſſed? what *Rockes, Pirats, Sands, Waves*, and *Windes* hath it encountred with? What *hunger, cold, heat*, and *blowes* hath ſhe indured? What a *greene*, *tedious* vn*knowne*, *moueable* way hath ſhee flowne over? What world of *water* hath ſhe *plowed* through? With what ſtrange *Nations* hath ſhe traded? And yet what more is, how *often* hath ſhee been reputed and given for *loſt*,

Yet

Yet *safely* at *length arrived* with *Drums* beating, *Trumpets* sounding, *Colours* displayd, and rich Prizes in Her. GODS Name bee prayſed.

Every ſonne of man *comes into*, and *goes out* of this world as a *Shippe* to *Sea*. What miſeries, afflictions, calamityes, poverty, diſgrace doe *encounter* them? Happy is he that keepes the Veſſell of his *ſoule* by *Patience* to the *End*. Many *ſplit*, and *ſinke*, *ſome* are taken *Priſoners*, *others die* with *hunger*. *All* are liable to *Combats*, *and fiery Trialls*.

More ſpecially I thinke of, and *pray* for that Royall

Shippe

Shippe of thine (oh Saviour) called the *All-ſaints*, or the *Church militant*. Which hath beeee long *forth*, hath endured *Heauy* things, yet (as I hope) ſhall ere *long* put happily into her *ſafe Harbor* of *reſt*, and repoſe.

VVhat reioycing, and gladnes ſhall there bee at Her *approach*, which come *laden* with ſo many *thou-ſands* of *pure Soules* to be put into that *Royall Ex-change*. Fetch home thy *Syon* (Oh Lord) and thy *Re-deemed* one with *much peopl-*. Let mee bee *any* Prize *her*, and I ſhall be *rich enough*.

Eccleſia Navis eſt,
Anima piorum ſunt Mercatu-

M

MEDITATION. 38.

Vpon the ſight of an Infant *fed with* Milke.

IF it were not for *this* kinde of *foode* the poore *Infant* might ſtarue. See how God *proportions* to *all* Nouriſhment *fitting* there *Age*. How quietly you may ſee *him receiue it*? How *kindly* the *Nurſe* giving it? How it agrees with his *tender Conſtitution*, and *digeſted*, *fits* him for *ſtronger* diet.

How doth (Oh God) thy Heavenly Wiſedome appeare, in giving us *ſincere Milke* out of thy Heavenly Word

word. While we are *babes* in *Christ*, how *meekely* doth the thriving *Child* in Grace *receive* it, which is *able* to ſave his *ſoule.* How loving-ly doe thy *faithfull* Mini-ſters feed him with it; and being *rightly* received, make him *grow* up unto the *per-fect* ſtature of a *Man* in *Christ.*

God is *carefull* to pro-vide food for mans *ſoule.* The *Preacher* ought to be *di-ligent* in the *diſtribution* of it, and the hearer ought to be *conſtant* in the *receipt* of it.

Children that will not re-*ceive* Milke, eyther *ſicken*, *die*, or elſe prove *Dwarfs*

Seeing (Lord) it is *uncomely, unnaturall,* alwaies to be a *Child*, ever *learning*, but never comming to *perfection*. Let mee *so* receive thy Word that I. may *grow* from ſtrength, to ſtrength, and from virtue, to virtue.

They are unnaturall, and unfiting *Nurſes*, who eyther doe not give Children Milke at *all*, or elſe *adulterated*, and *ſophiſticated* with many dangerous *Ingredients* to hinder their *growth*.

The firſt are careles, and unlearned Miniſters: the ſecond are ſuperſtitious, and idolatrous falſe *Teachers*,

who *presumptuously* mixe their humaine *Traditions* to Gods Word, hindring the growth and encrease of Gods Church.

Gods Word admits no *mixture*; it's desperate *boldnes* eyther to *withhold* it, or to *adde* to it, being first, so *necessary*: secondly, so *perfect* in its nature: Both will undergoe that heavy curse of God, the one for *Subtraction*, the other for *Addition*.

MEDITATION. 39.

Vpon the ſight of the Moone.

THis Creature is now in the *full luſtre*, in the reſolution of a *few* daies, how the beautifull *light* of *diminiſhed*, becauſe it is not of, or from *it ſelfe*, but borrowed from the *Sunne*.

That is *abſolutely* perfect whoſe *ſubſiſtence* is *in it* ſelfe. That body is but *imperfect* whoſe *Fundamentals* are *Externall dependances*. *Thoſe Princes* are counted *weake*, whoſe *Forces* are borrowed from their *Neighbours*. Mi-

ſerable is that *man* who
His *neceſſary* imployment
muſt have a *Legge* from
a *Hand* from *another*,
an *Eye* from a *third*. Th
party dares not *diſob*
him, by whoſe *power* h
Head ſtands on his *Sho*
ders.

Seldome doe they accon
pliſh any *great* Actio
whoſe *Materials* are oth
mens *Beneplacits*: To born
another mans faith to g
to *Heaven*, would ſeeme
the *Errand* of a begga
Chriſtian.

The body of the Mo
Encreaſes, and *Decreaſes*,
our ſence, it is as ſubj
to *change*, as it is to

motion, If *Phyloſophy* will ſerve for an *Argument*. Mans *mutable* ſtate of his body *ſympathizes*, or elſe is *cauſed* from it.

But howſoever it is no ſuch merwaile if men bee conſtant, faulty, and fading, ſince thoſe more *Cæleſtiall*, and *Superior* creatures ſtood not all *ſtedfaſt*, the *Angels* kept not their firſt *Integrity*. Worthy *Calvin* hath it, *Si peccare norunt parentes in paradiſo, quid mirum ſi Nos in ſterquilinio?*

It is (Oh Saviour) with our *ſoules*, as with the Moone, which hath *light* onely from the Sunne. The *light*, and *life* wee have in our ſoules

is *thy* comelineſſe and beau
ty. *We* are *darknes*, but tho
haſt made *us light* in th
Lord. Let mee (O Lord
caſt away now the worke
of *darknes*, and put vpo
my ſoule the *Armour*
of *Light*.

Lux mea a Te.

MEDITATION. 40.

Vpon the falling of Leaves in Autumne.

WHat a ſtrange al
ration is here in t
Tree? The *laſt* quarter h
flouriſhing? how *repl*
ſhed? and *decked* with th

ſands of *Attendants* in *greene*, promiſing much to the *ſatisfying* of the beholders, but this was in *Summer*.

How many ſuch ſeeming *Paraſites* are there, which will *ſpread* Saile with *us* in a *faire* gale of Wind, or in a *proſperous* terme, promiſing *fidelity*, but in the *tempeſts*, and violent *ſtormes* of *adverſity*, or *affliction* are ſodainely gone with a *Non Novimus*. *Few* men make haſte to *that* Market where there is *nothing* to be *bought* but *blowes*.

It ſhowes alſo to us the *fraile* condition of the *body*; and worldly preferments, how beautifull, and

comely hath *this* man beene, and how honourable *this day*, when ſodainely but *one* fit of a *feaver*, or *one* frowne of a *Prince* hath lopt *both* in a moment. Sodainely have *ſuch Meteors*, and *Co-mets* beene extinguiſhed. God make mee ſo reſolute in *perſeverance*, that I may hold my *firſt* love. So neither the *heate* in Summe ſhall make mee *too proud* nor the *froſts* in Winte *affright*, or *diſplace* me.

MEDITATION. 41.

Vpon Reubens *diviſions.* *Iudg.* 5. 15. 16.

I wonder much, and grieve more at this *unmatchable* ſeperation. Can thoſe *hearts* which ſhould *alwaies* bee *united*, in ſo *ſmall* a diſtance be *divided*? was it any diſcontent that this *Tribe* harboured becauſe it loſt the *priviledge* of the *firſt borne*? Indeed lawfull Heires ſeldome part with their Prerogatives, but threaten revenge, or intend it to the preſent poſſeſſors with *Eſau*, could not the *Equall Teſtament* of a father *ſo inſpired* be

be admitted for *juſt*, in ſo
many Generations, With
out malice, or revenge.

This had beene a *faire* op
portunity for *Reuben* to hav
gaind *that honour* in the *fiel*
which he loſt in an *unlawfu*
Bed. Was it becauſe *De*
borah a *Woman* was then th
Generall in the Feild? An
ſo *Reubens Regiment* ſcorn
to be *led* up in Armes b
ſo *weake* an *inſtrument*? b
certainly he was then th
more culpable, being
potent a *Tribe*, and *abſen*
VVill he put the fault
Iordan becauſe he could n
Paſſe over his *high* ſw
VVaves? Oh no! A *willi*
minde ſlights ſuch *poore*

cuſ

cuſes, and will *affront* the *greateſt* perills.

VVas it the force of the *Enemies* Army that *affrighted* him, or did he thinke he ſhould come *too late*? For the firſt, he could not have *hazarded* his life in a *fairer* quarrell, nor amongſt *nearer* friends, and if he had come, though *after* the Battaile, no queſtion but *Deborah*, and *all* the Lords would have beene *glad* to have ſeene his *Colours* in the Feild to *tryumph*, though not to *Fight*. It would have ſhewed a *readines*, and *propenſity* of minde, and would have made an *Apology* for his whole *Tribe*.

How-

Howſoever hee ſhould have renewed his *old* familiarity with his *brethren*, and more then that, It would have cauſed a *great* feare in the *Army* of the *Aduerſaries*, to have heard *his Drummes* beating to *ſuccour* his Brethren: The *union* of Brethren is *terrible*, but their *diviſions* are alwaies *ſpurres* to their Adverſaries, and *great* advantages.

But briefly to lay him forth, hee was buſie about his *private* Commodities, his Flocks, and his Heards, workt *more* with him, then Gods *cauſe*. It is a great fault to ſlip *opportunites* in doing *good*, eſpecially to

Our

our *ſelues*, and *brethren*, how long could he thinke to haue enjoyd *his* flockes at *home*, if his *Enemies* had got the *Feild* from his *Brethren*. Our *Priuate* gaines muſt not be *preferd* before our *Countries*.

And ſuch, and no other are worldly men, when I am aſſaulted by the power of *Satan*, or *tentations*. What comfort will theſe afford my ſoule? Noe: they will neyther lend me *Comfort*, *Counſell*, or *Prayer*. So his fault was in reſpect of the *Cauſe*, the *Time*, his *Perſon*, his *Freinds*, *Aduerſaries*, and *Example*.

Concordiâ Res parvæ Creſcunt,
Diſcordiâ evertuntur Maximæ.

Me-

MEDITATION. 42.

Vpon Sleepe.

THe *naturall* ſleepe is a *ceſſation* of *all* labor, motion, action. With *exceſſe* i brings *poverty*, ſhame, diſ grace, ſickneſſes, diſeaſes Hee that is *given* to ſleep ſhall not bee *rich*. It ſtupe fies, beſots the *beſt* ſence and faculties of the *ſoul* and makes them *unfit* fo any *good* imployment, *virtuous* action. It is th *Ruſt* of the *whole* man.

Nature cannot move *Grace* in its *owne* condition The *ſpirituall* ſluggard

the onely *poore* man. Hee that *lies downe* in the ſleepe of ſinne, ſhall *riſe* in *ſhame*.

No ſuch diſeaſed perſon as the *ſpirituall* ſluggard. His *poverty*, and ſhame may come *ſlowly*, but *violently* as *Armed* man.

I beſeech thee (O Lord) to waken mee from ſlumbring, or ſleeping in *ſinne*. So I may worke *powerfully*, and *cherefully* while the time, and day of grace doth *ſhine*: the *night* of *death* will come, when no man can *worke*. I could wiſh that *all* would take St. *Pauls* counſell,

Awake thou that ſleepeſt, ariſe, and ſtand up, and Chriſt ſhall give thee light.

Somnus anima periculoſus.

Me-

MEDITATION. 43.

Vpon the ſight of a faire Garden.

I Queſtion not the Gar
ners *skill*, nor his *diligen*
neither doubt I the *good*
either of the Ground,
of the *Seed* ſowne in
Yet I ſee *more* Weeds, th
Herbes, or Rootes, w
baſe vſurping, intrud
Hinderers are theſe of
ter things. *Pull* them
what make they *growing*
ſo choyce a Piece, to
diſturbance of thoſe wh
ſome, and medicina
Hearbes and *Flowers*,

the *patient* Wiſedome of the *Maſter*. They muſt grow, for *that* place is not *priviledged* here. This *Mixture* is tolerable as long as the Maſter permits it. The *beſt* Wheat may be fanned, but yet there will *ſome* Chaffe be amongſt it.

(O Lord) thy skill, and diligence, is admirable in the Managing of that of ſpirituall Garden the *Church*. Thy *Word* which is the ſeed good, and pure, thy Miniſters, which are the true *Labourers*, are watchfull, and carefull over it, Yet the pureſt Congregation is interlac't, and mixt with

Hypocrites. It was not that Heavenly *Iury* of *Apostles* that was free from a *Iu-das*.

I pray God, I may *truely* and faithfully discharge my *duty*. And leave the successe and end to the wise *will* of my Lord, and Master.

Gods *Congregation* is not more to bee forsaken for *Hypocrites* being *in* it, then a wedge of *fine* Gold is, for having *two*, or *three* graines of *drosse* in it.

MEDITATION. 44.

Vpon Fire.

THere are five *ſpeciall* gifts that make this Inſtrument admirable. *Heate*, *Light*, *Purity*, his nature of *aſcending*, and *Conſuming*. If we come too *neere it*, it will prejudice us, if wee ſtand *too* farre from it, it will not benefit us. A wiſe *Mediocrity* is the profitableſt *Station*.

I doe lively (Oh God) in this ſee, and acknowledge thy heavenly ſpirit of *trueth*, which is that good Spirit that enlightens our underſtandings,

dings, that by his power, and *Energy* heats our *Affections*; who by his onely Purity, and Sanctity cleanses our *Soules* and *Bodies*, making them fit *Temples* for Himselfe, and Peculiar *Vessels* for his own *use*, who by his *worth* teaches vs to set our Affections and Soules not on Things *below*, Temporary, Worldly and such as are subject to sence, and corruption, but mount *Higher*, and to see those Things which are *aboue*, who doth expell, and drive out of our Soules sinfull *lusts*, and rebellious *corruptions*.

Learne mee (O God) *Humility*, not with too

b

bold a *Presumption* to pry into thy *Closet* of *Divine*, and reserved *Secrets*, and withall, giue mee that care, and wisedome to *frequent* those spirituall *exercises*, for the first is forbidden *rash-*, so the other is forbidden *ath*, and negligence.

Lord let me alwaies have Coale of this *Fire*, in the *house* of my *soule*, to warme by, in the coldest day of *fliction*, and let mee ever ve a vigilant care that I fer it not to be *quenched*, *extinguished*.

Ignis hic Fovendus.

MEDITATION. 45.

Upon the ſight of a poore ma Begging.

HEe makes the *High* w the place of his *gain* his Rags and Soares, t *Orators* of his *neceſſity*, a the induction for mens *ch rity*. Oftentimes Petiti nates ſome Nobleman, b relation of his long ſuit in *Law*, or of his loſſes by t *caſualty* of Fire, or Wat or that hee is *deſtitute* Friends, and Meanes, a ſo findes *Reliefe*, *Compaſ on*, *Cloathing*. What a goo Policy is this for our poo

a

and miſerable *ſoules*, Ieſus Chriſt in his *word*, in his *Sacraments*, and *Church*, is the *road* way of our *gaines*. Our ſicke, and diſtreſſed *Soules*, and *Conſciences*, our wounded and broken *Spirits* are the Sores and ulcers, which moue us to begge, and cry out for *mercy*: which alſo are the onely and beſt meanes to get thy *Pity*, fauour, compaſſion. *Prayers* are our *Petitions* to turne away the *Rigour* of thy Law, and the *Fire* of thy Iuſtice.

Shew thy *mercy* (Oh Lord and Saviour) or wee are wretched. No Friends, or meanes but thy *Selfe*, *Me-*

rits, Pardons, Indulgences, Pur-
gatory, Pilgrimage, Supererro-
gations have no force, o
virtue. Lend us thy *Roabe*
of Righteousnes to adorn
us, *Thy selfe* to cherish us
so our Persons, and Prayers
shall bee *accepted*, otherwis
thou mayst goe *by us*, an
we never the *better*.

Lord, make us common
and earnest *Beggars* at th
Doore of *Mercy*, so we
need not bee *ashamed* of th
Gifts, nor of this *Profe-*
sion.

MEDITATION. 46.

Vpon the ſight of a Frontiere Garriſon.

WHat care, proviſion, policy, and guarding is in *this place*. What Valles, Moates, Halfe-moons, Horne workes, Drawbridges, Ramparts, and Pallidoes do I behold, to ſecure themſelues *within*, from the *violence* of a threatning foe *without*.

How fitly doth this *obiect* learne me to *Barricadoe* my ſoule from all the entrances, and approaches of my *bloody*, and ſpirituall *Aduerſaries*, thoſe

thoſe *Out-guards*, and *for-*
lorne Sconces of my *Eyes*,
Eares, *Words*, and *Actions*
are to bee well lookt too;
and that *priuy* paſſage of my
thoughts muſt be *warily* kept,
for vſually the Enemie will
be *Vnder-mining* that Place,
or elſe *cloſely* in the Night
of *ignorance* will enter that
too too *weake* Paſſage. So
I muſt looke that *my* will,
judgment, Memory, affec-
tions, and underſtanding be
alwayes ready *preſt* for the
Holy performance of *ſanctified*
duties.

Bee thou alwayes (O
Lord) the *Commandeire*, watch
thou the *Round*, and giue
Orders to mee, how I ſhall
wat

watch, ſo I neede not feare any *Surpriſall*, nor *Onſlaught*, if thou who never *ſleepeſt* takeſt upon Thee to be the *Gouernour* in the *little Citty* of my *ſoule*, and except thou thou doeſt *keepe* it, all my *watching* will be in *vaine*.

MEDITATION. 47.

Vpon a King, *and* Traytors.

THe *Law* apprehends, Arraignes, Conuicts, and Condemnes *theſe* Malefactors, *They* not onely *looſe* their *owne* lives, and honours, but *diſgrace* and overthrow their *Children*, the *King* may of

of mercy, power, free love,
and his princely Prerogative
ſave, or *execute*, *Some*, *All*,
or *None*. Yet the *Offendors* in
themſelues without *Plea*, *Ex-*
cuſe, or *Merit*.

It's juſt the caſe of *All*
by *Nature*, God by his Law,
Iuſtice, Severity *may*; or
could condemne us: we are
Vnable, undeſeruing, without
excuſe. It's therefore (Oh
Heavenly Father) thy *mercy*
and *free love* to ſave *Any* of
All, when as thou *Iuſtly*
mightſt have deſtroy'd *All*.
(good God) grant me a
Pardon royall for *all* my Re-
bellions, and ſeale it I be-
ſeech Thee with the Blood of
Ieſus Chriſt.

Me

MEDITATION. 48.

Vpon the Angels.

THese Creatures are agile, Powerfull, All perfect, and good by *Creation*, different by *sinne*. Their Nature, Number, Imployment, *show* the Mercy, Iustice, Power, and VViſedome of their *Creator*. Their imployment showes the *Iuſt wages* of *Obedience*, & *Pride*, their *number* what a *Large*, and Royal *Court* Heaven is, and what a vaſt priſon Hell is. Their *Office* proves that the *Righteous* are *alwaies* well guarded with *Seruants*, and *Defenders*: and that the *wicked* are *alwayes* vext

vext with tormenting *Execu-*
tioners.

Let me (Oh God) be-
ware of *ſinne*, which made
Angels, Divels. Thou did-
deſt puniſh *it* in theſe *ſe-*
verely, wilt not *Allow* it i-
any. My *Calling* gives me
the ſame *Name*, let me be
found *faithfull* in it, leſt
looſe *Honor*, and life. *The*
and *Men* are the chiefe
thy workes for *Mercy*, an
Iuſtice. They *both* are the *be*
and the *worſt* of all thy Cre-
tures. I may learne fro
theſe, what I *had beene*, wh
I muſt *not be*, and what
ſhall be.

Corruptio Optimi peſſima.

M

MEDITATION. 49.

Of a Physitian.

GOD hath made him a fit *Instrument* for *Health*. *Experience*, *Knowledge*, and *Faithfulnes* warrant, and Commend him. The *diseased* must receive his *Prescriptions* with *Preparation*, *Approbation*, *Thankesgiuing*: There's little hope of any life without him. These three adde *Efficacy* to his *Medicines*. Some neglect the *first*, *others* the *second*, some *all*. So they justly groane, and greive under a *continued* sicknes.

It's

It's no otherwise with God and our *Soules*. Hee hath sent *Iesus Christ* the Author of our *Spirituall* Health his *Knowledge*, *Experience*, and *faithfulnes* are wonderfull. His *Prescriptions* are all warrantable, and *Soueraigne*. Many have *Vlcerated* Consciences, and soules *deepe* in a *Spirituall* Consumption because they will not receive this onely *Restorative*. I hold it best to subscribe to thy Directions for *Purgation*, or *diet*, my *Recovery* is not to be doubted if I follow thy *Aduise*, Honely Remedies all shaking *Agues* of *wavering* Consciences. Burning *Feavers* of sinfu

sinfull *Lust*. All *Consumptions* of *Faith*, and zeale, and All the *swellings* and rising of the Lights to *Pride*, or vaine Ambition (Oh good Samaritan) dwell in the little *House* of my *soule*, so I shall be purg'd, Cured, and Comforted at *all* times, in *All* diseases.

MEDITATION. 50.

Vpon a Soldier.

See in these *Professors* a dangerous *Mixture*, some *march* in the *same* Army whose *Hearts* are with their brens *Enemies*, And as

Opportunity ſerues, Runne
way, mutineere, or tur
abſolute *Cowards* upon Pu
of Pike, or any *great* ſeruic
Yet ſome there are, wh
deſerue Commendations
their qualification of O
dience, *Courage*, *Patience*, *wa*
fulnes, and *Conſtancy*.

It hath beene alwayes
(Oh Lord) in the *Spiri*
all Army, ſome *Iſrael*
have their Hearts with
Lords of the *Philiſtines*, ſ
dayly Runne away f
Gods *Garriſon*, the *Chu*
They goe *out* from us,
cauſe they were not *of u*
thers turne *Rebels* to
Chriſt his Kingdome, w
Nolumus Hunc Regnare,
thou

thouſands are *faint-harted*, and white-liverd, though the *cauſe* be *good*, and God hath promis'd to *defend* it.

They are thy *Faithfull*, and *Elect* (O God) that undergoe the *Heat* of the day. I beſeech Thee qualifie me with *parts* Requiſite , and then I feare not the *faces*, nor *forces* of thoſe *Goliah-like*, Enemies. I am ſure I ſhall have ſome trew *Comrades* to goe *with* me, and ſome to *follow* me. The Lord *Generall* is march'd before with a ſtrong *Regiment*, *He* hath, and will for ever *Triumph*. I doubt not to have a ſhare of *Comfort with* him, as well as of *Blowes* for *him*.

MEDITATION. 40.

Vpon ſeing a Man looking upon the Sunne *with his Eyes Immediately.*

THis mans *Iudgment* is Erroneous, becauſe his *Perſpectiue* deceives him, he Concludes the *Sunne* to be noe *greater* then it doth *Appeare* to his Eye. He may as well conclude that it doth not *move*, becauſe he *perceiues* It not. The *Height* of it from the Earth, the *weaknes* of his *Sence*, and the *Greatnes* It's *Light* makes this confuſion in his *Iudgment*.

It's no otherwiſe in t

ſpiritu

Spirituall Vision, the *Naturall* Man perceives not the *Greatnes*, and *Glory* of that *Sunne* of Righteousnes, The state of *Glory* is not to be seene with the *Eye* of *Sence*, or *Reason*. *Spirituall Obiects* must bee *Spiritually* discerned.

He that will *Rightly*, and *Effectually* behold Thee (Oh Saviour) must have the *Prospective* of *Faith*. The *Mystery* of thy *Conception*, *Incarnation*, *Resurrection*, and *Ascension* are so high above *Nature*, That *Flesh*, and *Blood* cannot attaine unto them. Such *Knowledge* is too deepe for the meere *Naturalist*, In beholding these deepe

Points, Let me *put out* the Eye of *Reaſon*, and *open* the Eye of *faith*. Oh Lord give me ſuch an *Inſtrument*, ſo I ſhall neither faile in my *Expectation*, nor bee falſified about the *Obiect*. For *Faith drawes firme Concluſions*.

MEDITATION. 52.

Vpon ſeeing a Tent Pitcht *up, and ſuddenly* Removed.

HOw fit this *Inſtrume* is for *motion*, when *great* Howſes are *Burthen* and are of *that* nature th they cannot bee our C

pan

panions in *any ſodaine* extremities. This I ſee is of that *eaſe*, and yet convenient enough for a *Covering*, That a man may carry it all day at his backe, like a *Snayle*.

In caſes of ſodaine *neceſſity* the *Tent* is the better houſe. I had rather have a *Tent*, and *eſcape* the danger of a *Purſuing* Enemy, then a faire great *Houſe*, and my life taken away in it.

(Believe it) *Riches*, and this worldly Pompe have the greater Inconveniences. He that hath *leaſt* of this worldly Goods, hath the fewer feares. *Feriunt Summos fulmina Montes*, Give me a poore Life with *ſafety*,

K ra-

rather then *Riches* with such *hazards*. Let me never look for a long ſtay of certainty here, but alwaies *ſo* live, as expecting every moment to remove all from hence.

Militia eſt vita hominis ſuper terram.

MEDITATION. 53.

Vpon the covetous Rich Man Luk. 12. 16, 17, 18, 19, 20.

HOw full of *care* was this *Earth-worme*? yet how ſecure? how fooliſh?

What a *baſe* ſinne is this which

which makes men ſo *greedy*, and ſo *reſtles* in *getting* wealth, and being gotten, *debars* the Maſter of the *Right*, or of *any* good Vſe of it: while he will not part with his *Monies*, hee muſt part with his *Soule*. And when hee thinkes to *gaine* the World, he muſt *looſe* it. While hee is making his *Reſolutions*, hee is forc't to his *Diſſolution*: before hee can Build, or Enlarge his *Barnes*, he muſt paſſe to his *Grave*.

He baſely ſeekes to *hoard* up that, which hee ſhould have *diſtributed*, what faire *Opportunities* doth a rich *Covetous* man *looſe*.

Many

Many may, and ſhal
ſmart for having ſo *muc*
lent to them, and they no
lending *any*, to *any*.

The poſſeſſion gives no
the maſter *happines*, ſo muc
as the *diſtribution*.

The onely way to gain
Eternals, is to paſſe awa
Temporals.

The certainty of death
and the uncertainty of th
time, is, and ought to bee
great Motive to weane u
all from *covetouſneſſe*.

M

MEDITATION. 54.

Vpon the ſight of a Piſmire.

I See *greater* Creatures that may learne of *this*, to get their *owne* living, ſome *reaſonable* Ones ſcarce get it ſo diligently, and honeſtly, as this contemptible *Worme*. It labours while a faire *opportunity* is offered, Her worke is not to prejudice others by *Oppreſſion*, or *Extortion*, meerely for *ſuſtentation* againſt *harder* times, and for the *well* being of her ſelfe, and her neceſſary *Family*.

A

A neceſſary direction fo
all *Sluggards*, and *Spend*
thrifts, who may goe to
her, and heare *Lectures* o
Diligence, and Providence
wiſely diſcourſd of. The
firſt, ſhee teaches to get his
owne Bread, and not to live
by unlawfull meanes. The
ſecond, ſhe tutors to *provide*
for his Wife, and Children
and to have *ſomething* re-
ſeru'd for a rainy Day o
Sicknes, or *Adverſity*, o
both.

As I ſee providence in
this Creature, ſo I obſerve
a ſociety with *Order*. There
are no Private or Do-
meſtique *quarrels* practiſed
amongſt them. Nature hath
ſetled

ſetled peace, and concord in their *Confines*. Privat *Contentions* are a continuall dropping to a *Family*, which may prove an unhappy overflowing *tempeſt* to the *Republique*. *Abrahams* advice is worth *Imitation*. Let there bee *no* contention betweene *thee*, and *mee*, or *thy* Shepheards, and *mine*, For *we are Brethren*: *Vnity* crownes *Fraternity*. Diviſions are the *bane* of the ſtrongeſt Societies: *civill* wars made potent *Rome* a Cripple, an houſe divided againſt it ſelfe is, as when the *Head* wounds the *Heart*, or the *Hand*, both. It was deplored, when *Ephraim* was againſt

againſt *Manaſſeh*, and *M*
naſſeh againſt him, yet bo
againſt *Iudah*. Peace n
onely makes a State *flouri*
but alſo *eſtabliſhes*, and *c*
firmes it.

The goodnes of the Cr
ture lies not in the *gre*
nes. *Wiſedome* goes not
waies by *ſtrength*. Many
ther Creatures read *Mora*
to man, this little great S
dent reads *Morality*, and
vinity. I would be loath t
litle *Harveſt-man* ſho
condemne me. Let me
ther *food* for my *ſoule* wh
I have the *Sun* of the *Goſp*
So in the daies of *ſcarce*
I ſhall haue *enough*.

MEDITATION. 55.

Of HEAVEN.

IT's *Beautifull*, *Large*, *High*, and *Firme*, God made it a Court for *Himſelfe*, *Angels*, and *good* men. There have beene *many* in it, who ſhall never come *into it againe*. They caſt out themſelves *Eiectione firma*, It is full of beauty, Majeſty, yet the pooreſt Peaſant may be a *priviledged* Courtier.

It's large, to give ſpacious *liberty* to the Inhabitants. It's High, yet made for the *Lowly*, and *Humble*,

firme,

firme to consummate the *blisse* of the *godly*.

The *beauty* of thy Court makes mee thinke what an *infinit* Majesty the *Maker* of it is of. Secondly, it puts me in mind of the *necessity* of my *sanctification*, for no uncleane thing shall come in there. Thirdly, the glorious happines of thy *Elect* vessels, that shall dwell in it for ever.

The *largnes* of it showes that this *Earth*, and my *Body*, are the *Prisons* of my soule, so that I desire to enjoy that spacious liberty.

The *Height*, and distance of it from the Earth, warnes me to begin my journey

thither

thither betimes. The *firmnes* of it keepes mee from *deſ-paire.* I may the ſurer finde it, becauſe the Court *never* removes. Thy *Court* (O God) is full of *Favorites.* Let me, I entreat thee bee *enrolled* a-mong the reſt, for *One.* The way is *narrow*, yet to bee *found.* If I ſeeke it, as I *may*, as I *ought*, or as thouſands have *done* before mee. (Oh Lord) whom have I in *Hea-ven* but *Thee*? and who doe I *deſire* on *Earth*, in compa-riſon of *Thee*?

Glorious things are ſpoken of Thee, thou City of God.

MEDITATION. 56.

Vpon the Fiſh in the Sea.

HOw *long* have theſe creatures ſpaciated themſelves in this *watry* World yet come forth not *infected* with the *ſaltnes* of the place their Bodies are capable of it, they *lodge*, and *lie* in it, *feed* in it, and *ſpend* in it.

Behold an Admirable Patterne for vs from the *Sea-faring* Inhabitants. A *godly* man will keepe his *integrity* at all *times*, and in *all* places. Though it be

great Bleſſing to have our *Lotte*, and *Habitation* in *Zion*, yet if it be in *Sodome*, goodnes is not there to be left.

I ſhall never approve of his *Actions*, who changes his *minde* with the *places* hee paſſes through: to be for the *Coule* in *Rome*, and *Rhemes*, *in Geneva* a *Præciſian*, A *Lutheran* in *Dantzick*, A *Proteſtant* in *London*, and an *Heathen* in *Barbary*.

He is not a *good* man who followes this *Mutability*, *Theſe* Creatures ſhall Condemne *thoſe* then that will Conforme themſelues to *all* ſinnes, of *all* places. Drunkennes with the *Dutch*, *Luſt*

with *French*, *Infidelity* with the *Italian*, *Ambition*, and *cruelty* with the *Spaniard*, *Treachery* with the *Moore*, *Witch-craft* with the *Laplander*, *Covetousnes* with the *Iew*, *Malice* with the *Turke*, and *Hypocrisie* at home.

A *Wise* Man keepes himselfe *free* from the sinnes of the *Times*, *persons*, and *places*. It is not the *place* that makes *Good*, or *Bad*. A Man may bee *Good* in the *Campe*, and *bad* in the *Church*. I beseich thee (Oh Lord) to give mee *Circumspection* over my *waies*, so in *all places* I may retaine *goodnes*, and keepe *Piety*.

Me

MEDITATION. 57.

Vpon Saul *ſparing* Agag, *and the rich, and beſt of the* Booty 1 *Sam.* 15.

HEaven would puniſh *Amaleck* with the *ſword*, But Earth will pity him with *Covetouſnes* : God *intends Iuſtice*, Saul *aimes* at *Profit*. Hee lookes not ſo much upon his *Commiſſion* to *obey* it, as he ſeeks *Euaſions* to *tranſgreſſe* it.

The greateſt Princes may *faile* in their *deſignes*, when ſuch *Generalls are* put upon the *Execution*.

Actions of the *greateſt*

Consequence layd upon the *performance* of *vniust* stewards come *short* of the *first Intendments.*

Couetousnes is as Bad a fault in a *Commaunder* as *Cowardize.* The one *dare* not fulfill his *Iniunction*, the other *will not.*

That Pity is Execrable that hinders Heavens Iustice. The Sword is *sometimes* to be vsed rather then the Scepter. There *may* be time when the Generall in the Feild *must* be as a *Iudge*, not regarding the beauty, wealth, or quality of the *person*, but must proceed with *Iustice.* If God commands the Rule to be *Generall*, jt's

no

no ſafe practiſe to put in *Exceptions*. Gods *Edicts* need not humane helpes to perfect them. The fiteſt *Gloſſe* upon them is *Obedience* to them. This concluſion is *firme*. *Heaven* commands this, or that, therefore it's *good*. beeing *good*, It is to be *performed*.

Sauls proceeding in this kind is much like to a *Partiall* Miniſter. God Commands him to deſtroy *all thoſe* ſpirituall *Amalekites*, ſinnes. But he onely beates downe the ſinnes of *poore Men*, but ſpares, and connives at great Mens faults, holding them *Priſoners* in his heart, not *willing* to

Incurre perhaps their *Disfavour.*

And all those Men which onely roote out *small* Corruptions, and *lesser* sinnes from Their soules, but let *great* Ones raigne still, either for *Profit*, or *Pleasure*, or *both*, doe falsifie with God, as *Saul* did here.

Lord I pray thee give me grace to performe what thou Commandest. For *Obedience* is at *all* times, in *all* things pleasing to Thee.

Obedientia præstantior Hecatombis.

MEDITATION. 45.

Vpon his owne Thoughts *by way of* concluſion.

IT's harder I thinke than to be well *Imployed*, not to be imployed *at all*. It is as Toylſome to bee *ill Occupied*, as it is to be *Idle*. I cannot conceive that ſuch an *Operative Organ* as the Soule can want *worke*. It may as well be thought to ceaſe to *Bee*, as not to be *labouring*. Shee is *miſtreſſe* in ſuch a *Soule* Houſe, ſhee had need *alwayes* be *cleanſing*, ſhe lodges ſo *many gueſts*, that it is a continuall worke to place *all* in

in *Conuenient Roomes. Many Thoughts* are ſuch *Quicke* Gueſts they will bee *gone*, and *ſteale* away ſome *good* from *her*, unles ſhee bee *wary*.

They are all like *Curreirs* carrying out, and bringing in *newes from* her, *to* the World, and *from* the World *to* her.

They are *alwayes* in Tra vaile, the ſoule *abounds* with them, as the *Sunne* with *Moates*. Wee are borne t *Labour*, and we muſt per forme our *Taſke*. As th Thoughts of *Man* a *Many*, ſo they are *diff rent*, *All* are not *good*, n all *bad*.

The

There is not any thing is
ble ſt with ſuch a *Library*, as
the *ſoule* of Man is, *Every*
Obiect within, and *without*
eades to her obſeruations
of *Morality*, and *Piety*. Shee
annot complaine for *want*
f *Variety*, for the whole
Vniverſe is her *ſtudy*.

Her thoughts are but
er *Servants*, which ſhee
ntertaines, or *diſcharges* as
ey pleaſe, or *diſlike her*.

I could wiſh that my
houghts would be tied up-
n the *Quatuor Noviſſima*.
o they would never be *ill*
mployed.

I pray thee (O God)
ſet a watch ouer *all* my
houghts, That they may be
ſuch

ſuch onely as may *Glorifie* Thee, *Benefit* my ſelfe, and *Better* others, and *this* is my *Thought*.

Come Lord Ieſus, come Quickly.

MEDITATION. 59.

Vpon his reading the Occaſionall Meditations *of the* Reverend Doctor *Hals* Compoſition.

IT's good to have a *pa*[t]*terne*, then it's a great ble[ſ]ſing to *ſtirre* up *others* to *go*[o]d *Indeauours*. I muſt confeſ[ſ]

had not laboured but by
His aduice : *his* Fire made
ny Coale burne. It is as ne-
eſſary a way for a Chriſti-
n, as I know *any*, and as Be-
eficiall, and pleaſant to the
oule.

It's *Lawfull* to *Imitate* any
od Action in *any* One, we
ight elſe caſheire Exam-
es , and onely entertaine
ecepts , but that *Magis*
imur Exemplis quam Præ-
tis , the virtues of our
edeceſſors had die[d] before
s time , had they not
ne maintained by wor-
Imitators. It is *Blockiſh*
iditie then to be *ſenſeles*
embracing ſuch *offered*
efits.

It

It is the *easier* for the soul to *collect* something out o *euery* thing. We are all be holding to the *Pens* that hath *writ* before us. I cannot see how a wise Christian can let *any* thing passe him without some *benefit* by it For a good Scholler in Christs Church will reduce most things to Application.

***

FINIS.